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chief and other important members of the tribe, including sometimes the medicine man. Among some tribes the drinking took place in the open after the talk by the chief.

Immediately after the drinking of the tea, which was very bitter and often caused repeated vomiting, necessitating the drinking of large quantities of it, the young initiate was given into the care of some old and respected member of the tribe. It is said by some Indians that this man was generally selected by the father of the boy because of some attachment which the boy had formed for him. He became a sort of godfather or counselor. This relationship often continued throughout life. It is said by early American settlers that, before entering into a bargain, it was not uncommon to see a Yokuts seventy-five years of age go for advice to his godfather, who was ninety.

When given into the charge of this godfather the boy was taken into the hills beyond, or along a stream, and watched over and counseled until the period of stupefaction had passed away. This is known to have lasted several days. During this time the initiate was instructed in the tradition and history of his tribe and was given such advice and instruction as was calculated would make him a good citizen among his people.

Among some tribes this ceremony was the most elaborate of any they performed. Ceremonial equipment of the most spectacular kind was exhibited to the young tribesmen. This equipment was often never seen by him again and was calculated to impress him with the importance of his duty to the tribe.

The visions produced during this exhibition, due to the nature of the narcotic taken, undoubtedly created a deep impression and lasted throughout life. I have in my possession three large spear points which are thought to have been a part of such initiation equipment. The largest is approximately eleven inches in length and two inches in width. The smallest is about nine inches in length. These would undoubtedly have been wrapped in protecting moss and buckskin and given to the care of the property man of the tribe, who guarded them between the times of their use.

It is of interest to know that even the seeds of the Jimson Weed were thought by the Yokuts to have supernatural power. The seed would keep off sickness and prevent bad dreams. I have in my historical collection a necklace of these dry seeds made in 1932 by a Tachi woman and presented to a member of my family for the purpose of warding off influenza.